

A GOOD COLLEGE in a GOOD CITY



Jackson offers many Opportunities to the Student

Among Millsaps' many advantages is the fact that it is located in Jackson, Mississippi's largest city and capital of the state.

The intellectual and personal development of the student may be greatly influenced by the community in which he lives. Jackson, a city of both opportunity and culture, offers many advantages to students residing within the city.

Many special events, such as athletic contests, lectures, plays, concerts and other musical performances, go far toward broadening and enriching the student's life in Jackson.

Here, also, he can visit and take part in the services of Jackson's outstanding churches. Friendships can be built that will last through the years.

Of practical importance to many students is the fact that Jackson offers unrivalled opportunities to those who seek part-time employment.

A good college, plus a good city, makes a perfect combination for students at Millsaps to grow scholastically, socially and culturally.

Choose FROM THIS LIST OF SUBJECTS AVAILABLE AT MILLSAPS - - - -

ART	GERMAN	PHYSICS
ASTRONOMY	GREEK	POLITICAL SCIENCE
BIOLOGY	HISTORY	PSYCHOLOGY
BOTANY	JOURNALISM	PUBLIC SPEAKING
BUSINESS	LATIN	RELIGION
CHEMISTRY	LITERATURE	SOCIOLOGY
DRAMA	MATHEMATICS	SPANISH
ECONOMICS	MUSIC	SPEECH
EDUCATION	PHILOSOPHY	STENOGRAPHY
ENGLISH	PHYSICAL EDUCATION	SURVEYING
FRENCH		TYPING
GEOLOGY		ZOOLOGY

COSTS are REASONABLE

In conformity with its charter, Millsaps has always maintained a policy of keeping costs of education as low as is consistent with effective work and with income from church contributions and endowment.

Students living in college dormitories and eating at the college cafeteria can attend Millsaps for one year for \$547.00 (exclusive of laboratory fees and books).

Students living at home in Jackson can attend Millsaps for one year for \$256.00 (exclusive of laboratory fees and books).

Annual HIGH SCHOOL DAY

Each spring, the last Saturday in April, Millsaps College is host to the high school seniors of the state at its annual High School Day. The program includes a tour of the campus, a barbecue dinner, entertainment and competitive tests for a number of scholarship awards.

These High School Day Scholarship Awards include:

- One \$500.00 award—\$125.00 a year for 4 years
- One \$250.00 award—\$125.00 a year for 2 years
- One \$125.00 award—\$125.00 for one year
- Ten \$ 75.00 awards—\$75.00 for one year

Register EARLY

When you register early, the college is better able to make its plans to fit your individual needs. Both you and the college will find it advantageous for you to make an early decision to enter here.

You
can expect
the best
at
MILLSAPS



MILLSAPS COLLEGE BULLETIN

VOL. XXXIII

MAY, 1949

NO. 9

Published monthly by Millsaps College, Jackson, Mississippi. Entered as Second Class Matter, November 21, 1917, at the Post Office at Jackson, Mississippi, under the Act of August 24, 1912.

PLANNING

YOUR COLLEGE FUTURE

Here is the story of Millsaps College. It gives you some idea of what you can expect at Millsaps.

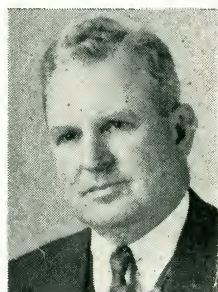
To those of you who are planning to continue your education, we urge you to find out more about Millsaps College.

The years you spend on a college campus can be among the most rewarding and significant in your whole life. They can shape and pattern your future as almost no other period of time can.

For this reason, the proper selection of your college becomes doubly important.

We believe that Millsaps College offers much to its undergraduates. We would like to share these advantages and opportunities with you.

By letting us know you better, we can perhaps help in the planning of your college future.



Sincerely,

M. L. Smith

President



the story of *Millsaps*

Founded just over fifty-five years ago, Millsaps is one of the youngest colleges supported by the Methodist Church. It was in the late eighties that the Mississippi Methodist Conferences appointed a joint commission to formulate plans for a "college for males under the auspices and control of the Methodist Episcopal Church, South."

Among the members of this commission was Major R. W. Millsaps, Jackson businessman and banker, who offered to give \$50,000 to endow the institution, provided Methodists throughout the state matched this amount.

Under the leadership of Bishop Charles B. Galloway, the Methodists met the challenge of Major Millsaps. The Charter for the college was granted February 21, 1890, and the college opened its doors in the fall of 1892.

First president of the college was William Belton Murrah. Along with Bishop Galloway and Major Millsaps, Murrah is commonly thought of as one of the founders of the college.

Throughout its more than fifty-five years Millsaps has progressed steadily in educational

facilities and maintained a high standing as an institution of learning in Mississippi and the South.

what Millsaps offers today

Now in its fifty-seventh year, Millsaps has always ranked high among liberal arts colleges in this part of the South.

Today enrollment at Millsaps is over 800. Facilities are being constantly expanded in an effort to offer greater and more useful educational opportunities to its students.

Because of a deep-rooted tradition of scholarship at Millsaps, graduates of the college are equipped with specialized and technical training built upon a sound cultural foundation.

In addition to granting bachelor of science and bachelor of arts degrees in many specialized fields, Millsaps offers the highest calibre pre-professional training in law, medicine, and religion.

Beginning with the 1948-1949 session, a far-reaching cooperative program was inaugurated between Millsaps College and Belhaven College. Exchange of students between the two colleges provides a wider range of departmental and course offerings for both student bodies.

There is also a sharing of the physical and other facilities of the two schools.

Educational Opportunity

For Young
Men and Women

A Personal Interest in Each Student

Millsaps is noted for its friendly and congenial campus life. Here students not only get to know each other well but they also become more than ordinarily close to their professors.

As a student at Millsaps you will not become lost in the crowd. You soon come to feel that you are a real part of a warm and friendly college family. The president, faculty and student body will do everything they can to make you feel at

home at Millsaps. A personal interest is taken in every student.

This sort of friendship and cordiality enriches the lives of all students and promotes wholesome personality and character growth.

You will quickly make new friends among the students and faculty and they will eagerly share your joys and responsibilities here at Millsaps where your achievement and efforts will be recognized.

Scholarship Counts at Millsaps College

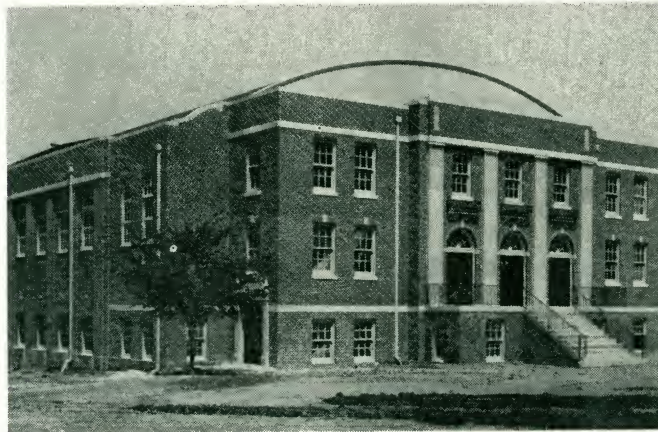
During all the years of its existence, Millsaps College has stressed the importance of sound scholarship.

In establishing Millsaps, William Belton Murrah, the first president, secured the best trained men available, formulated a course of study in what were the fundamentals of a liberal education, and instituted a regimen of intellectual activity that was challenging to faculty and students alike.

This emphasis upon scholarship has been maintained through the years.

Back in the mid-twenties when intelligence tests were first given to freshman students, the president made this forthright announcement to the student body: "We are trying to make our requirements such that no boy with mediocre ability combined with mediocre industry, can ever wear the Millsaps degree."

As a result of its scholarship standards, Millsaps has always enjoyed the highest of ratings among American colleges and universities. Its standing has never been questioned.



JAMES OBSERVATORY



WHITWORTH HALL, DORMITORY FOR GIRLS



CAMPUS
ACTIVITIES

ATHLETICS
Play an Important Part

Many campus activities give every student an opportunity for diversion and expression. At Millsaps you get a wide range of activities outside the classroom.

CLUBS. There are many organizations which foster the further extension of students' interests in pre-professional and other fields. Among these are the Pre-Medical Club, the Pre-Law Club, the Economics Club, the Education Club, the Science Club, the Classical Club, the International Relations Club, and Eta Sigma, Scholastic Honor Society.

WRITING. Millsaps students interested in writing receive valuable training by working on the staff of the "Purple and White", the college weekly newspaper, and by enrolling in the journalism course which is designed to instruct students in all types of newspaper writing.

DRAMATICS. The "Millsaps Players" is one of the most active groups on the campus. Under the leadership of members of the faculty, they present each session a number of interesting plays and programs.

DEBATING. Since the organization of the college, debating has held a high place at Millsaps. The college has established a remarkable record in single competition with leading southern colleges both in debate and oratory. Many students seek membership in Pi Kappa Delta, National Honor Debate Fraternity.

MILLSAPS SINGERS. The name and traditions of Millsaps have been spread throughout this section and into the Middle West through concert tours of the Millsaps Singers. Membership in this organization is considered one of the greatest honors and privileges which can come to a student.

OTHER ACTIVITIES offered to students include the Beethoven Club, the Millsaps Symphony Band, the Bobashela (Campus Yearbook) and the Jackson Symphony Orchestra.

RELIGIOUS EDUCATION

Founded by the Methodist Church, Millsaps College has always emphasized the importance of religious education. Students are urged to attend church and Sunday School of their own denomination. Regular chapel services are held for worship and information.

The various religious activities and organizations of the college are all represented on the Millsaps Christian Council.

The College Y. M. C. A. and Y. W. C. A. try to strengthen the spiritual life and influence of the college and their members. They provide a wholesome expression for the religious interests of both men and women students.

The Ministerial League is composed of those students who are preparing for the Christian Ministry. Its members take part in various religious activities both on the campus and in local churches.

One of the most important new buildings to be constructed in the near future will be the Christian Center, Memorial Building.

Believing that a well planned sports program promotes health and sportsmanship, Millsaps has determined to bring such advantages to the entire student body. A balanced schedule of intramural sports is carried out on the campus, and an opportunity for intercollegiate competition is afforded through several sports. Trained faculty members direct sports activities for both young men and young women.

Millsaps now offers a complete and adequate physical education program which occupies an important position in the curriculum and takes its rightful place in the field of scholastic endeavor.

FOOTBALL. Millsaps College football teams have built a fine record for teamwork and sportsmanship. Both home and out-of-town games are scheduled each season.

BASKETBALL. Basketball teams at Millsaps have been consistently outstanding, both in tournament play and in regularly scheduled games.

BASEBALL. Those interested in baseball have an opportunity of earning a place on the college team.

TENNIS. Millsaps now has five fine tennis courts for use of the students and members of the tennis team.

TRACK. The Millsaps track team offers opportunity for those students who are interested in such sports activities.

INTRAMURALS. A full program of intramural sports for both men and women is provided each year. This makes it possible for all students to take part in at least one sport.

● ● ● ● Highly Capable and Widely Recognized Faculty

No college is stronger than its faculty. Millsaps considers itself fortunate in the calibre and versatility of its distinguished faculty, for great teachers inspire and enrich the lives of their students.

From the beginning, the Millsaps College faculty has enjoyed considerable prestige. Of the first nine faculty

Recognition by Standardizing Agencies ● ● ● ●

Millsaps College has been a member of the Southern Association of Colleges since 1912, never on probation, its standing never questioned. The college is also on the fully approved list of the Association of American Universities and the Association of American University Women.

Yes, You Can Expect the Best at Millsaps

From this brief story of Millsaps, we hope you have in some measure learned just why you can expect the best at Millsaps.

No words on paper can properly describe the true spirit of Millsaps College. You **feel** this spirit when you become a member of the Millsaps family . . . a happy devoted group.

MURRAH HALL, ADMINISTRATION AND CLASSROOM BUILDING



BURTON AND GALLOWAY HALLS, DORMITORIES FOR BOYS

members employed by President Murrah, four had the Doctor of Philosophy degree or were later to get it.

Today, Millsaps boasts a well-trained faculty of over forty-five outstanding teachers, many of whom have gathered high academic honors. The majority have either completed or are now taking graduate study.

To those students who are earnestly seeking a sound and thorough liberal arts training or who are preparing for the higher professions, Millsaps offers an unsurpassed opportunity for personal advancement.

In helping students prepare themselves in such a way that they can live fuller, richer, more productive lives, Millsaps contributes much to human happiness and success.

By bringing to Millsaps your best, you can indeed expect the best in return. We cordially invite you to come to Millsaps.

Turn the page for more information as to courses offered and the reasonable costs at Millsaps College.

Yes, You Can Expect the Best at **MILLSAPS**

MILLSAPS COLLEGE BULLETIN

Jackson

Mississippi

PUBLISHED MONTHLY DURING THE COLLEGE YEAR BY
MILLSAPS COLLEGE, JACKSON, MISSISSIPPI

ENTERED AS SECOND CLASS MATTER NOVEMBER 21, 1916, AT THE POST OFFICE IN
JACKSON, MISSISSIPPI, UNDER THE ACT OF CONGRESS.

VOLUME XXXIV

SEPTEMBER, 1949

NUMBER 1

Commencement Sermon at Millsaps College

May 29, 1949

by

DR. LUTHER ALLAN WEIGLE
Dean, Yale Divinity School

We are pleased to publish the sermon which Dean Luther Allan Weigle preached at our commencement on Sunday, May 29, 1949. Many of the alumni and friends of the college have expressed desire for a copy of the sermon.

M. L. SMITH, *President*

September 1, 1949

FREEDOM UNDER GOD

"If you continue in my word . . . you will know the truth, and the truth will make you free."—JOHN 8:31-32.

In the fall of 1935, after six months in China, I returned through Siberia, Europe, and Great Britain. In London I picked up two books, each of which contains a prophecy concerning human freedom.

The first was the *History of Freedom of Thought* by Professor J. B. Bury of Cambridge University, in which he declared: "The struggle of reason against authority has ended in what now appears to be a decisive and permanent victory for liberty." That statement merely shows how mistaken a university professor can be. It was published in 1913, and within a few months thereafter the first World War began. Bury was so obsessed by the idea that the church has opposed freedom of thought and speech that he failed to realize the possibility that the state might undertake the coercion of the human mind, and that the church and the forces of religious faith might stand on the side of freedom.

The second book was more realistic. It contains the address delivered by General Jan Smuts of South Africa on accepting the rectorship of St. Andrews University, October 17, 1934. He took as his subject the one word "Freedom", and stated bluntly the dangers he saw ahead. "Over large parts of Europe," he said, "the cult of force has for the moment triumphed. Popular self-government and parliaments are disappearing. The guarantees for private rights and civil liberties are going . . . Of liberty in its full human meaning—freedom of thought, speech, action, self-expression—there is today less in Europe than there has been during the last two thousand years . . . The disappearance of the sturdy, independent-minded, freedom-loving individual, and his replacement by a servile standardized mass-mentality is the greatest human menace of our time."

Since that address, the most terrible war of all history has been fought, and the aggressors against human freedom have been defeated. But the menace which General Smuts described has not been averted. The possible replacement of freedom-loving men by "a servile standardized mass-mentality" still threatens mankind. It is the threat of Russia, whose totalitarianism is as tight as that of Germany under Hitler, and whose aggression is as ruthless and far more subtle. It is the threat of Communism in Asia. It is the threat of those forces in our own country that make men prey to propaganda and induce them to surrender freedom for ostensible security.

The outstanding political issue of the present crisis in human history may be stated very simply: Shall the Bill of Rights perish from the earth?

In these momentous days, we shall do well to read again the Bill of Rights enacted by the British Parliament in 1689, the Bill of Rights enacted by the Convention of Virginia in 1776, and the Bill of Rights contained in the first ten amendments to the Constitution of the United States.

It is well to remember that the action of the thirteen colonies in declaring their independence was not a denial, but an affirmation of principles that they had learned as British citizens. It was not in abrogation, but in fulfillment, of the political heritage which we hold in common with Great Britain.

And we must not forget that this heritage is not only political but religious. Our ideals of freedom spring from faith in God.

Of basic significance for American democracy were the issues and principles which emerged in England in the sixteenth, seventeenth, and eighteenth centuries.

The sixteenth century brought the Bible in English to the common people. Beginning with the first of Tyndale's translations in 1524, there appeared in rapid succession

Coverdale's Bible, the Great Bible, the Bishops' Bible, the Geneva Bible, the Catholic Bible, and finally the King James Bible in 1611. The effect of these translations was tremendous. Says Green in his *Short History of the English People*: "England became the people of a book, and that book was the Bible . . . Everywhere its words kindled a startling enthusiasm . . . Greater than its effect on literature or social phrase was the effect of the Bible on the character of the people . . . The whole temper of the nation felt the change. A new conception of life and of man superseded the old."

In the seventeenth century this new conception of life and of man challenged the absolutism of the Stuart kings. That was the century of Charles I, the Long Parliament, Oliver Cromwell, the Revolution of 1688, and the Bill of Rights enacted in 1689. It was the period that called forth the writings on human liberty of John Milton and John Locke.

In the eighteenth century the principles set forth in the Bill of Rights were thought through and lived out on American soil and they eventuated in our Declaration of Independence and the establishment of the United States of America.

Among many evidences of the place of religious faith in the American development of democracy I cite only one—that afforded by the sermons of the ministers of the Congregational churches in New England. Professor Alice M. Baldwin has made a thorough and illuminating study of the sermons which were preached on the annual election day in each of the New England colonies, and this has been published under the title, *The New England Clergy and the American Revolution*. It shows that for more than one hundred and forty years the ministers of New England had been preaching doctrines with respect to the Sovereignty of God, the moral constitution which He ordained for the universe, the natural rights of man, and the nature and function of government, which are substantially the same as the principles of the Declaration of Independence.

From the point of view of the sciences—psychology, anatomy, physiology, or whatever else—the first of the “self-evident truths” stated in our Declaration of Independence is not evident. It is simply not true that all men are created equal. But from the point of view of the law and love of God it is true; and that is the point of view that the authors of the Declaration took. They assumed the equality of men in the light of “the laws of nature and of nature’s God.” Faith in God underlies and is distinctly avowed in the Declaration of Independence.

The outstanding characteristic of religion in the United States, as contrasted with Europe and Latin America, is its freedom. We have no state church.

Yet the rate of increase in church membership has considerably out-run the growth of population. The membership of the Roman Catholic Church has risen from a fraction over one per cent to a bit more than seventeen per cent of the population of the United States. In 1800 seven out of every hundred citizens were members of Protestant churches; in 1850, fifteen; and in 1900, twenty-four; and now, thirty-one out of every hundred citizens belong to Protestant churches. Taking all religious groups, the total reported church membership is 52.5 per cent of the total population of the country.

Underlying all our differences, America has a common religious faith—common not in the sense that everybody shares it, for there are some among us who deny or ignore God; but in the sense that it is common to the three great religious groups — Protestant, Catholic, and Jewish — to which the great majority of American citizens profess to belong. These citizens—Protestant, Catholic, and Jew—worship one God, Creator of all things and Father of men. They believe that His will has been revealed in the life and literature of the Hebrew people as this is recorded in the Bible, and that it is discernible in nature about us and in conscience within. They acknowledge the principles of human duty set forth in the Ten Commandments, in the teachings of the Hebrew prophets, in the Golden Rule, and

in the law of love to God and to fellow men. They sing hymns and psalms that transcend differences of creed. They can all unite in the Lord’s Prayer: “Our Father who art in heaven . . . Thy Kingdom come. Thy will be done.”

The supreme spiritual issue of the present crisis is whether men and nations will yield to God that obedience without which there is no fully effective, lasting freedom.

Real freedom is positive. It is not mere freedom *from* something—from interference or restraint or fear. It is freedom *for* something—freedom to be and to do what we judge to be best. Such freedom is subject to reason and conscience. It is gained only in obedience to the truth that lies beyond our power to distort and pervert—truth of fact, as discovered by science and history; truth of value, disclosed in art and literature and morals; truth of faith, revealed in Jesus Christ.

In his memorable Farewell Address, George Washington said: “Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.” Beside this utterance of the first President of the United States, we may place the restrained, objective comment made some years ago by that keenest of all foreign observers of American life, James Bryce: “One is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions (of America) were the foundation (of religion) it has rested on to crumble away. Suppose that all these men ceased to believe that there was any power above them, any future before them, anything in heaven or earth but what their senses told them of; suppose that their consciousness of individual force and responsibility, already dwarfed by the overwhelming power of the multitude and the fatalistic submission it engenders, were further weakened by the feeling that their swiftly fleeting life was rounded by a perpetual sleep . . .

Would the moral code stand unshaken, and with it the reverence for law, the sense of duty towards the community and even towards the generations yet to come? Would men say, 'Let us eat and drink for tomorrow we die?' He replied: "History cannot answer this question. The most she can tell us is that hitherto civilized society has rested on religion, and that free government has prospered best among religious people."

Since Bryce wrote these words, history has answered his question. We now know what happens when a nation forgets God, ignores the moral law, and defies the state. And we do not want that to happen to America.

One of the most notable utterances of the cultural anthropologist, Professor Bronislaw Malinowski, whose death is a great loss to the world of science and scholarship, is a lecture which he delivered a few years ago on *The Foundations of Faith and Morals*. Approaching the subject from the point of view of anthropology, he expressed disgust for the "new pseudo-religions" of today, banal, shallow, pandering to the lowest instincts; and he declared his hope in the religion which affirms an ethical Providence, Immortality, and the transcendental value and sense of human life. He exhorted his hearers to "work for the maintenance of the eternal truths, which have guided mankind out of barbarism to culture, and the loss of which seems to threaten us with barbarism again." Then follows a very striking sentence: "The rationalist and the agnostic must admit that even if he himself cannot accept these truths, he must at least recognize them as indispensable pragmatic figments without which civilization cannot exist."

It was not, however, as pragmatic figments that the great founders of democracy employed these truths in the determination of public policy. It was as truth, as insight into the structure of Reality, as recognition of that which has an unconditioned claim upon reason and conscience.

We, too, can trust these great truths. There is no need for us to resort to ideologies. In no nation has conscience

been more free than in America; and nowhere have the institutions of democracy been more directly based on the Christian faith.

As you have studied about the creative persons and crucial periods of human history, I am sure that you have sometimes thought how wonderful it must have been to live then, when great decisions were being made, and destiny hung in the balance. Well—you have your wish. You are now living in such a time. These days are more freighted with foreboding and more pregnant with promise than any other since the beginning of the Christian era and the fall of Rome. Never before have men and women of faith had so great an opportunity and responsibility for the creative deed which new conditions of world citizenship require. If we have the mind and heart and will for it, true to our heritage of faith, the twentieth century will witness a new birth of freedom for all mankind.

